

A Detailed Exegesis of Revelation Chapter 6 / 啟示錄第六章詳盡釋經

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Introduction / 導論

Revelation 6 stands as one of the most dramatic chapters in all of Scripture, recording the Lamb's opening of six of the seven seals upon the scroll described in chapter 5. This chapter inaugurates the divine judgments upon the earth and draws heavily upon Old Testament prophetic imagery from Zechariah, Ezekiel, Joel, and Isaiah. The chapter divides naturally into three sections: the four horsemen (vv. 1–8), the cry of the martyrs (vv. 9–11), and the cosmic upheaval of the sixth seal (vv. 12–17).

啟示錄第六章是整本聖經中最具戲劇性的篇章之一，記載了羔羊揭開第五章所描述書卷上七印中的六印。本章開啟了神對地上的審判，大量引用舊約先知文學的意象，特別是撒迦利亞書、以西結書、約珥書和以賽亞書。本章自然分為三個段落：四騎士（1–8節）、殉道者的呼聲（9–11節），以及第六印的宇宙劇變（12–17節）。

I. THE FIRST SEAL: THE WHITE HORSE (6:1–2) / 第一印：白馬（6:1–2）

A. Primary Texts / 原文經文

Koine Greek (Textus Receptus):

Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνῆς βροντῆς· Ἔρχου καὶ βλέπε. καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ.

Transliteration: *Kai eidon hote ēnoixen to arnion mian ek tōn sphragidōn, kai ēkousa henos ek tōn tessarōn zōōn legontos hōs phōnēs brontēs: Erchou kai blepe. kai eidon, kai idou hippos leukos, kai o kathēmenos ep' autō ēchōn toxon· kai edōthē autō stēfanos, kai exēlθεν nikōn kai ina nikēshē.*

The Lamb (הָאֶמֶר / *hā-emer*) opened (פָּתַח / *pātaḥ*) one of the seven seals (שִׁבְעָה טָבְעִין / *šib'āh tab'in*), employing the term טָבַע (*taba'*) for "seal" — a word found also in Talmudic literature (cf.

b. Shabbat 62b). The white horse is rendered לָבָן סוּס (*sūs lāḇān*), echoing Zechariah 1:8 and 6:3.

根據 Nehemia Gordon 對這份十七世紀希伯來文手稿的謄錄，啟示錄第六章的經文使用了與聖經希伯來先知文學一致的術語。雖然第六章的完整經文僅部分保存，但手稿以重要的希伯來詞彙呈現核心詞彙：羔羊 (הָאֶמֶר / *hā-emer*) 揭開 (פָּתַח / *pātaḥ*) 七印中的一印 (שִׁבְעָה טָבָעִין / *šib'āh ṭab'in*)，使用「印」的詞彙 (טָבַע / *ṭaba'*)——此詞亦見於塔木德文獻(參 b. 安息日 62b)。白馬被翻譯為 לָבָן סוּס (*sūs lāḇān*)，呼應撒迦利亞書1:8及6:3。

B. Exegetical Analysis / 釋經分析

The word ἄρνιον (*arnion*, "lamb") is the diminutive of ἄρην (*arēn*), used 29 times in Revelation for Christ. This stands in contrast to ἄμνός (*amnos*) used in John 1:29. The Lamb who was slain (Rev 5:6) now acts as Judge — a dramatic theological reversal.

ἄρνιον (*arnion*, 「羔羊」) 是 ἄρην (*arēn*) 的指小詞，在啟示錄中用了29次指基督。這與約翰福音1:29所用的 ἄμνός (*amnos*) 形成對比。曾被殺的羔羊(啟5:6)現在作為審判者行動——這是一個戲劇性的神學逆轉。

The cry "Ἐρχου (*Erchou*, "Come!") is a present middle imperative. Jamieson, Fausset & Brown (1871) note: "It is much more likely to be the cry of the redeemed to the Redeemer, 'Come' and deliver the groaning creature from the bondage of corruption." They connect this to the eschatological cry in Revelation 22:17 and 22:20.

呼聲 "Ἐρχου (*Erchou*, 「來！」) 是現在式中間語態命令式。Jamieson, Fausset & Brown (1871年) 注釋道：「這更可能是被贖之民對救贖主的呼聲，『來』拯救受造物脫離敗壞的轄制。」他們將此與啟示錄22:17及22:20的末世呼聲相連。

John MacArthur identifies the white horse rider as the Antichrist, noting: "This symbolizes the deceptive short-lived world peace. The rider and the horse is not a particular individual, but a force, the force of peace... The fact that he is white indicates majestic conquering. It indicates even purity and righteousness, a false purity and a false righteousness. You'll notice he has a bow but no arrows, which means he has a certain amount of authority, but he conquers without ever shooting anything."

約翰·喬麥克喬瑟將白馬騎士認定為敵基督，指出：「這象徵著欺騙性的短暫世界和平。騎士和馬不是某個特定的人，而是一種力量，和平的力量……他是白色的，表明莊嚴的征服。這甚至暗示純潔和公義——一種虛假的純潔和虛假的公義。你會注意到他有弓但沒有箭，這意味著他有一定的權柄，但他不流血而征服。」

Charles H. Spurgeon, in his sermon "The Rider on the White Horse and the Armies With Him" (on Revelation 19:11–16, but with reference to the imagery of chapter 6), distinguishes between this rider and the Christ of Revelation 19: "By a horse is denoted, not only honour, but power... Now Jesus Christ has a mighty power to-day, a power which none can measure." Spurgeon

sees the white horse imagery throughout Revelation as ultimately pointing to Christ's victorious conquest, though many scholars distinguish the rider in 6:2 from the rider in 19:11.

司布真在其講章「白馬上的騎士與跟隨祂的軍隊」中（論啟示錄19:11-16，但引用第六章的意象），區分了此騎士與啟示錄19章的基督：「馬不僅代表尊榮，也代表能力……如今耶穌基督有大能，無人能測度的能力。」司布真認為啟示錄中白馬的意象最終指向基督得勝的征服，儘管許多學者區分6:2的騎士和19:11的騎士。

C. Cross-References / 經文互參

Zechariah 6:1–3 (Hebrew MT):

וָאָשַׁב וָאֶשָּׂא עֵינַי וָאֶרְאָה וְהִנֵּה אַרְבַּע מִרְכָּבוֹת יֹצְאוֹת מִבֵּין שְׁנֵי הַהָרִים וְהָרִים הָרִי נְחֹשֶׁת׃ בַּמִּרְכָּבָה הָרִאשׁוֹנָה
סוּסִים אֲדָמִים וּבַמִּרְכָּבָה הַשֵּׁנִית סוּסִים שְׁחֹרִים׃ וּבַמִּרְכָּבָה הַשְּׁלִישִׁית סוּסִים לְבָנִים וּבַמִּרְכָּבָה הָרְבִיעִית סוּסִים בְּרָדִים
אַמְצִים׃

Transliteration: *Vā'āšub vā'eśśā' ēnay vā'er'eh vehinēh arba' markabōt yōš'ōt mibbēn šenē hehārīm vehēhārīm hārē neḥōšet. Bammerkabāh hārī'šōnāh sūsīm 'āduummīm ūbammerkabāh haššēnīt sūsīm šeḥōrīm. Ūbammerkabāh haššelišīt sūsīm lebānīm ūbammerkabāh hāreḇīt sūsīm beruddīm 'āmuššīm.*

Translation: "And I turned and lifted my eyes and saw, and behold, four chariots coming out from between two mountains, and the mountains were mountains of bronze. In the first chariot were red horses, in the second chariot black horses, in the third chariot white horses, and in the fourth chariot dappled strong horses."

翻譯：「我又舉目觀看，見有四輛車從兩山中間出來，那山是銅山。第一輛車套著紅馬，第二輛車套著黑馬，第三輛車套著白馬，第四輛車套著有斑點的壯馬。」

The **Targum Jonathan on Zechariah 6:1** renders the horses as agents of divine judgment, interpreting the chariots as emissaries sent forth from the presence of the Lord of all the earth. The Targum's Aramaic expands the concept of divine sovereignty over world empires.

撒迦利亞書6:1的約拿單他爾根將馬匹解釋為神審判的使者，將戰車解為從全地之主面前差遣的使者。他爾根的亞蘭文擴展了神對世界帝國主權的概念。

Psalms 45:4–5 (Hebrew MT):

וְהִדְרָךְ צִלַח רָכַב עַל־דְּבַר־אֱמֶת וְעִנְיָה־צֶדֶק וְתוֹרָךְ נֹרָאוֹת יְמִינְךָ׃ חֲצִיךָ שְׁנוּנִים עַמִּים תַּחֲתֶיךָ יִפְּלוּ בְּלֹב אֹיְבֵי הַמֶּלֶךְ׃

Transliteration: *Vahadārkā šelaḥ reḵaḇ 'al-deḇar-'emet ve'anvāh-šedeq vetōrekā nōrā'ōt yemīnekā. Ḥiṣṣeykā šenūnīm 'ammīm taḥteykā yippelū belēḇ 'ōyebē hammelek.*

Translation: "And in your majesty ride prosperously on behalf of truth and meekness-righteousness; and your right hand shall teach you awesome things. Your arrows are sharp — peoples fall under you — in the heart of the king's enemies."

翻譯：「為真理、謙卑、公義赫然坐車前往，無不得勝；你的右手必顯明可畏的事。你的箭鋒快——射中王敵之心——萬民仆倒在你以下。」

Jamieson, Fausset & Brown cite this Psalm in connection with the bow (τόξον, *toxon*) given to the rider, noting the parallel of divine conquest.

Jamieson, Fausset & Brown 引用此詩篇與賜給騎士的弓 (τόξον, *toxon*) 相關聯，指出神聖征服的平行對照。

D. The Crown: στέφανος vs. διάδημα / 冠冕：στέφανος 與 διάδημα

The word **στέφανος** (*stephanos*) here denotes a victor's wreath, not a royal diadem (**διάδημα**, *diadēma*). Jamieson, Fausset & Brown observe: "In Revelation 19:11, 12 the last step in His victorious progress is represented; accordingly there He wears many diadems (*diademata*; not merely *stephanoi*, 'crowns' or 'wreaths')." "

此處的 **στέφανος** (*stephanos*) 指得勝者的花冠，而非王室的冠冕 (**διάδημα**, *diadēma*)。Jamieson, Fausset & Brown 觀察到：「在啟示錄19:11-12中，代表祂得勝進程的最後一步；因此在那裡祂戴著許多冠冕 (*diademata*；不僅是 *stephanoi*，即『花冠』或『桂冠』)。」

II. THE SECOND SEAL: THE RED HORSE (6:3–4) / 第二印：紅馬 (6:3–4)

A. Primary Texts / 原文經文

Koine Greek (Textus Receptus):

Καὶ ὅτε ἤνοιξεν τὴν δευτέραν σφραγίδα, ἤκουσα τοῦ δευτέρου ζώου λέγοντος· Ἔρχου καὶ βλέπε· καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ’ αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσιν· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

Transliteration: *Kai hote enoixen tēn deuteran sphragida, ēkousa tou deuterou zōou legontos: Erchou kai blepe. Kai exēlthen allos hippos pyrrōs; kai tō kathēmenō ep' autō edothē autō labein tēn eirēnēn apo tēs gēs, kai hina allēlous sphaxōsin; kai edothē autō machaira megalē.*

Translation: "And when He opened the second seal, I heard the second living creature saying: 'Come and see.' And there went out another horse, fiery red; and to the one sitting upon it, it was given to him to take peace from the earth, and that they should slay one another; and a great sword was given to him."

翻譯：「揭開第二印的時候，我聽見第二個活物說：『你來看。』就另有一匹馬出來，是紅色的；有權柄給了那騎馬的，可以從地上奪去太平，使人彼此相殺；又有一把大刀賜給他。」

Syriac Peshitta:

٥٩٠ فَمَنْ جَاءَكَ مِنْهُمْ فَعَلَىٰ كِلَا إِمَامَيْنِ أَمْرٌ فَإِذَا أَتَا الْقَوْمَ فَاعْلَمُوا بِمَقَرِّ السُّعْيَةِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا قَوْمًا يَفْقَهُونَ

Transliteration: *Wkād ptaḥ ṭab‘ā da-trēn, šem‘et l-ḥaywutā d-tartēn d-āmṛā: Tā. Wanpaq susyā summāqā, wladýāteḥ ‘lawhy etiḥeḥ leh l-mesaḥ šlāmā men ar‘ā, d-laḥdādē nnaksūn; we‘tyaḥbat leh ḥarbā rabbṭā.*

Translation: "And when he opened the second seal, I heard the second creature saying: 'Come.' And a red horse went out, and to him who sat upon it was given to take peace from the earth, that they should slaughter one another; and a great sword was given to him."

翻譯：「他揭開第二印的時候，我聽見第二個活物說：『來。』就有一匹紅馬出來，那騎馬的得了權柄，從地上奪去太平，叫人彼此相殺；又有一把大刀賜給他。」

B. Exegetical Analysis / 釋經分析

The color **πυρρός** (*pyrros*, "fiery red") denotes blood. The Peshitta uses ܣܡܩܐ (*summāqā*, "red"), which is the standard Syriac term for the color of blood. The connection between the red horse and bloodshed is unmistakable.

顏色 **πυρρός** (*pyrros*, 「火紅」) 表示血。敘利亞文別西大譯本使用 **ܣܡܩܐ** (*summaqā*, 「紅色」), 這是敘利亞文中血色的標準用語。紅馬與流血之間的聯繫是明確無誤的。

The term μάχαιρα μεγάλη (*machaira megalē*, "great sword") is significant. MacArthur notes: "This *machaira* is the word used for the soldier's sword, the one they carried into battle. It also is used often for the assassin's weapon. It depicts war and assassination and rebellion and revolt and massacre."

μάχαιρα μεγάλη (*machaira megalē*, 「大刀」) 一詞意義重大。麥克喬阿瑟指出：「這個 *machaira* 是用於士兵的刀劍，他們帶入戰場的那種。它也常常用於刺客的武器。它描繪了戰爭、暗殺、叛亂、起義和屠殺。」

C. Cross-References / 經文互參

Matthew 24:6–7 (Koine Greek):

μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὕτω ἐστὶν τὸ τέλος. ἐνεργήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν

Transliteration: *Mellēsete de akouein polemous kai akoas polemōn; horate, mē throeisthe; dei gar panta genesthai, all' oupō estin to telos. Egerthēsetai gar ethnos epi ethnos kai basileia epi basileian.*

Translation: "And you will hear of wars and rumors of wars; see that you are not troubled, for all these things must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom."

翻譯：「你們也要聽見打仗和打仗的風聲；總不要驚慌，因為這些事是必須有的，只是末期還沒有到。民要攻打民，國要攻打國。」

Talmudic Reference — Babylonian Talmud, Sanhedrin 97a:

תָּנוּ רַבָּנֵי: שְׁבוּעַ שָׁבֵן דִּיד בָּא בּוֹ — שָׁנָה רִאשׁוֹנָה מִתְקַיֵּם מִקְרָא זֶה: "וְהִמְטַרְתִּי עַל עִיר אֶחָת וְעַל עִיר אֶחָת לֹא אֶמְטִיר" ... שָׁנִיָּה — חֲצִי רָעָב מִשְׁתַּלְחִין ... שְׁלִישִׁית — רָעָב גָּדוֹל

Transliteration: *Tānū rabbānan: šābūa' šeben Dāwīd bā bō — šānāh ri'sōnāh mitqayyēm miqrā zeh: "Vehimṭartī 'al 'īr eḥat ve 'al 'īr eḥat lō amṭīr"... šeniyyāh — ḥiṣṣē rā 'āb mištallḥīn... šelišīt — rā 'āb gādōl.*

Translation: "Our Rabbis taught: In the seven-year cycle in which the son of David comes — in the first year this verse will be fulfilled: 'I will cause it to rain upon one city but not upon another'... In the second year, arrows of famine are sent forth... In the third year, a great famine."

翻譯：「我們的拉比教導：大衛之子來臨的七年週期中——第一年這節經文要應驗：『我降雨在一城，不降雨在另一城』……第二年，飢荒之箭被射出……第三年，大飢荒。」

This Talmudic passage remarkably parallels the sequence of Revelation 6: the progression from relative peace to war to famine, all within a seven-year period — directly corresponding to Daniel's seventieth week (Daniel 9:27).

這段塔木德經文與啟示錄第六章的順序驚人地平行：從相對和平到戰爭再到飢荒的進程，全在七年期間內——直接對應但以理的第七十個七（但以理書9:27）。

III. THE THIRD SEAL: THE BLACK HORSE (6:5–6) / 第三印：黑馬（6:5–6）

A. Primary Texts / 原文經文

Koine Greek (Textus Receptus):

Καὶ ὅτε ἤνοιξεν τὴν τρίτην σφραγίδα, ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἔρχου καὶ βλέπε. καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. καὶ ἤκουσα

Transliteration: *Kai hotē ēnoixen tēn tritēn sphragida, ēkousa tou tritou zōou legontos: Erchou kai blepe. Kai eidon, kai idou hippos melas, kai ho kathēmenos ep' autō echōn zygon en tē cheiri autou. Kai ēkousa phōnēn en mesō tōn tessarōn zōōn legousan: Choinix sitou dēnariou, kai treis choinikes krithēs dēnariou; kai to elaion kai ton oionon mē adikēsēs.*

翻譯：「揭開第三印的時候，我聽見第三個活物說：『你來看。』我就觀看，看哪，有一匹黑馬，騎在馬上的手裡拿著天平。我又聽見四活物中有聲音說：『一錢銀子買一升麥子，一錢銀子買三升大麥；油和酒不可糟蹋。』」

[illegible]

翻譯：「第三印揭開的時候，我聽見第三個活物說：『來。』看哪，有一匹黑馬，坐在其上的手裡有天平。我聽見從活物中間有聲音說：『一升麥子值一個銀幣，三升大麥值一個銀幣；酒和油不可糟蹋。』」

The **ζυγόν** (*zygon*, "balance/scale") represents scarcity and rationing. The **χοῖνιξ** (*choinix*) was approximately one quart — a day's ration for one person. A **δηνάριον** (*dēnaron*) was a full

day's wage (cf. Matthew 20:2). Under normal conditions, a denarius would purchase 16–20 measures of wheat. Here, inflation has risen catastrophically — approximately 800–1000%.

ζυγόν (zygon, 「天平」) 代表匱乏和配給。χοῖνιξ (choinix) 大約是一夸脫——一人一天的口糧。δηνάριον (dēnaron) 是一天的工資 (參太20:2)。正常情況下，一個銀幣可購買16至20升麥子。此處通貨膨脹已災難性地上升——約800至1000%。

Jamieson, Fausset & Brown explain: "The voice is heard 'in the midst of the four living creatures' (as Jehovah in the Shekinah-cloud manifested His presence between the cherubim); because it is only for the sake of, and in connection with, His redeemed, that God mitigates His judgments on the earth."

Jamieson, Fausset & Brown 解釋道：「那聲音是『在四活物中間』聽到的（如同耶和華在舍金納雲中在基路伯之間彰顯祂的同在）；因為唯有為了祂的贖民並與之相關，神才緩和祂對地上的審判。」

C. Cross-References / 經文互參

Lamentations 5:10 (Hebrew MT):

עֹרֵנוּ כְּתַנּוּר נִכְמְרוּ מִפְּנֵי זֵלַעְפוֹת רָעָב:

Transliteration: *Ōrēnū ketannūr nikmerū mippenē zal'āpōt rā'āb.*

Translation: "Our skin is hot like an oven because of the burning heat of famine."

翻譯：「我們的皮膚黑如爐，因為飢餓的烈火燒灼。」

Ezekiel 4:16 (Hebrew MT):

וַיֹּאמֶר אֵלַי בֶּן-אָדָם הִנְנִי שֹׁבֵר מִטֵּה-לֶחֶם בִּירוּשָׁלַם וְאָכְלוּ לֶחֶם בְּמִשְׁקָל וַיִּבְדְּאָגָה וּמִיָּם בְּמִשׁוּרָה וּבִשְׂמִמּוֹן יִשְׁתּוּ:

Transliteration: *Vayyō'mer ēlay ben-ādām hinnī šōbēr maṭṭēh-leḥem bīrūšālāyim ve'ākelū leḥem bemišqāl ūbid'āgāh ūmayim bimsūrāh ūbešimmāmōn yištū.*

Translation: "And He said to me, 'Son of man, behold I will break the staff of bread in Jerusalem, and they will eat bread by weight and with anxiety, and drink water by measure and in dismay.'"

翻譯：「祂又對我說：『人子啊，我必在耶路撒冷折斷糧食的杖，他們要按分量憂慮地吃餅，按分量驚惶地喝水。』」

Mishnah Sotah 9:15 (Hebrew):

בְּעֶקְבוֹת מְשִׁיחָא חֲצָפָא יֹסָגָא וְיוֹקֵר יֹאמִיר, הַגָּפֹן תֵּתֵן פְּרִיָּהּ וְהַיֵּין בְּיוֹקֵר

Transliteration: *Be'iqvot Meshīhā ḥuṣpā yisgē', veyōqer ya'amīr, hageppen tittēn piryāh vehayayin beyōqer.*

Translation: "In the footsteps of the Messiah, insolence will increase and the cost of living will rise greatly; the vine will yield its fruit but wine will be expensive."

翻譯：「在彌賽亞腳步臨近之時，無恥之事將增多，物價將大漲；葡萄樹雖結果子，酒卻極其昂貴。」

This Mishnaic passage is remarkably parallel to the third seal's description of famine conditions and inflated food prices in the messianic period. The Mishnah's expectation of economic upheaval "in the footsteps of the Messiah" (אֲחֵרֵי מְשִׁיחַ) corresponds directly to the tribulation conditions described in Revelation 6:5–6.

這段密西拿經文與第三印所描述的飢荒狀況和彌賽亞時代物價飛漲驚人地平行。密西拿對「彌賽亞腳步臨近」時(אֲחֵרֵי מְשִׁיחַ)經濟動盪的預期，直接對應啟示錄6:5-6所描述的大災難狀況。

IV. THE FOURTH SEAL: THE PALE HORSE (6:7–8) / 第四印：灰馬(6:7–8)

A. Primary Texts / 原文經文

Koine Greek (Textus Receptus):

Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγουσαν· Ἔρχου καὶ βλέπε. καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθημένος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ ᾗδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

Transliteration: *Kai hote ēnoixen tēn sphragida tēn tetartēn, ēkousa phōnēn tou tetartou zōou legousan: Erchou kai blepe. Kai eidon, kai idou hippos chlōros, kai ho kathēmenos epanō autou, onoma autō ho Thanatos, kai ho hadēs akolouthēi met' autou; kai edothē autois exousia apokteinaī epi to tetarton tēs gēs en romphaia kai en limō kai en thanatō kai hypo tōn thērion tēs gēs.*

Translation: "And when He opened the fourth seal, I heard the voice of the fourth living creature saying: 'Come and see.' And I saw, and behold a pale/green horse, and the one sitting upon it, his name was Death, and Hades followed with him; and authority was given to them over the fourth of the earth, to kill with sword and with famine and with death/pestilence and by the wild beasts of the earth."

翻譯：「揭開第四印的時候，我聽見第四個活物的聲音說：『你來看。』我就觀看，看哪，有一匹灰色馬（或作青綠色馬），騎在馬上的名字叫『死』，陰間也隨著他；有權柄賜給他們，可以用刀劍、飢荒、瘟疫和地上的野獸殺害地上四分之一的人。」

[illegible]

Translation: "And I saw a pale-green horse, and the name of him who sat upon it was Death, and Sheol was attached to him; and authority was given to him over a fourth of the earth, to kill with the sword and with famine and with death and with the beasts of the earth."

B. Exegetical Analysis / 釋經分析

χλωρός (*chlōros*) 通常意為「綠色」(參可6:39「青草」; 啟8:7; 9:4), 但在此描述腐爛屍體的病態黃綠色。麥克阿瑟指出:「希臘文是 *chlōros*, 我們從中得到葉綠素(chlorophyll)或氯氣(chlorine)這些詞。通常它與綠色有關……這個詞在新約中出現數次, 與草或植物有關……所以他看到這匹灰白、青綠色的馬——死亡的蒼白青綠之色:腐爛、屍體。」

敘利亞文別西大譯本將此翻譯為 ܝܪܐܩܐ (*yūrāqā*)，意為「綠色/蒼白」，確認了與死亡之蒼白的關聯。

四種致死工具（刀劍、飢荒、瘟疫、野獸）精確地對應以西結書14:21。

C. Cross-References / 經文互參

Ezekiel 14:21 (Hebrew MT):

כִּי כֹה אָמַר אֲדֹנָי יְהוִה אֵף כִּי אֲרַבְעַת שְׁפָטִי הָרָעִים חֶרֶב וָרָעָב וְחַיָּה וְדָבָר שְׁלֵחַתִּי אֶל־יְרוּשָׁלַם לְהַכְרִית מִמֶּנָּה אָדָם וּבְהֵמָה:

Transliteration: *Kī kōh āmar Ādōnāy YHWH, ap kī arbaʿat šepāṭay hārāʾīm — hereḇ verāʾāḇ vehayyāh rāʾāh vādeḇer — šillaḥtī el-Yerūšālāyim lehakrīt mimmennāh ādām ūbehēmāh.*

Translation: "For thus says the Lord GOD: 'How much more when I send My four severe judgments — the sword, famine, wild beasts, and pestilence — against Jerusalem, to cut off from it man and beast!'"

翻譯：「主耶和華如此說：『我將四樣大災——就是刀劍、飢荒、惡獸、瘟疫——降在耶路撒冷，將人與牲畜從其中剪除，何況如此呢！』」

LXX (Septuagint) of Ezekiel 14:21:

ὅτι τάδε λέγει Κύριος· Εἰ δὲ καὶ τὰς τέσσαρας ἐκδικήσεις μου τὰς πονηράς, ῥομφαίαν καὶ λιμὸν καὶ θηρία πονηρὰ καὶ θάνατον, ἐξαποστείλω ἐπὶ Ἱερουσαλὴμ

Transliteration: *Hoti tade legei Kyrios: Ei de kai tas tessaras ekdikēseis mou tas ponēras, rhomphaian kai limon kai thēria ponēra kai thanaton, exaposteilō epi Ierousalēm.*

Translation: "For thus says the Lord: Even if I send My four evil judgments — sword and famine and evil beasts and death — upon Jerusalem..."

翻譯：「因為主如此說：即便我將四樣惡的懲罰——刀劍、飢荒、惡獸和死亡——降在耶路撒冷……」

Note the exact correspondence: LXX uses ῥομφαίαν (*rhomphaian*, "sword"), λιμόν (*limon*, "famine"), θηρία (*thēria*, "beasts"), and θάνατον (*thanaton*, "death/pestilence") — the same four terms used in Revelation 6:8.

注意精確的對應：七十士譯本使用 ῥομφαίαν (*rhomphaian*, 「刀劍」)、λιμόν (*limon*, 「飢荒」)、θηρία (*thēria*, 「野獸」) 和 θάνατον (*thanaton*, 「死亡/瘟疫」)——與啟示錄6:8所用的四個詞完全相同。

Talmud Bavli, Shabbat 55a discusses the angel of destruction given permission to destroy without distinguishing between the righteous and the wicked, a theme that resonates with the indiscriminate nature of the fourth seal's judgment upon "a fourth of the earth."

巴比倫塔木德，安息日55a 討論了被准許毀滅而不區分義人與惡人的毀滅天使，這一主題與第四印審判對「地上四分之一」無差別性質相呼應。

V. THE FIFTH SEAL: THE MARTYRS' CRY (6:9–11) / 第五印：殉道者的呼聲(6:9–11)

A. Primary Texts / 原文經文

Koine Greek (Textus Receptus):

Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. καὶ ἔκραζον φωνῇ μεγάλῃ λέγοντες· Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; καὶ ἐδόθησαν ἐκάστοις στολαὶ λευκαί, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρόν, ἕως οὗ πληρώσονται καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

Transliteration: *Kai hote enoixen ten pemptēn sphragida, eidon hypokatō tou thysiastēriou tas psychas tōn esphagmenōn dia ton logon tou Theou kai dia tēn martyrian hēn eichon. Kai ekrazon phōnē megalē legontes: Heōs pote, ho despotēs ho hagios kai ho alēthinos, ou krineis kai ekdikeis to haima hēmōn apo tōn katoikountōn epi tēs gēs? Kai edothēsan hekastois stolai leukai, kai errethē autois hina anapausōntai eti chronon mikron, heōs hou plērōsontai kai hoi syndouloi autōn kai hoi adelphoi autōn hoi mellontes apokteimesthai hōs kai autoi.*

Translation: "And when He opened the fifth seal, I saw under the altar the souls of those who had been slain on account of the word of God and on account of the testimony which they held. And they cried out with a great voice saying: 'How long, O Master, holy and true, do You not judge and avenge our blood from those dwelling upon the earth?' And there were given to each of them white robes, and it was said to them that they should rest yet a little while, until both their fellow-servants and their brethren who were about to be killed as they also were, should be fulfilled."

翻譯：「揭開第五印的時候，我看見在祭壇底下，有為神的道並為作見證被殺之人的靈魂。他們大聲喊著說：『聖潔真實的主啊，你不審判住在地上的人，給我們伸流血的冤，要等到幾時呢？』於是有白衣賜給他們各人，又有話對他們說：還要安息片時，等著一同作僕人的和他們的弟兄也像他們被殺，滿足了數目。」

Syriac Peshitta:

翻譯：「祭司要把些血抹在耶和華面前會幕中香壇的四角上；再把公牛所有的血倒在會幕門口燔祭壇的腳那裡。」

The cry "Ἐως πότε (*Heōs pote*, "How long?") echoes numerous Old Testament laments:

Psalm 13:1–2 (Hebrew MT):

עַד־אָנָה יְהוָה תִּשְׁכַּחֲנִי נָצַח עַד־אָנָה תִּסְתִּיר אֶת־פָּנֶיךָ מִמֶּנִּי:

Transliteration: *‘Ad-ānāh YHWH tiškahēnī neṣaḥ, ‘ad-ānāh tastīr et-pāneykā mimmennī.*

Translation: "How long, O LORD? Will You forget me forever? How long will You hide Your face from me?"

翻譯：「耶和華啊，你忘記我要到幾時呢？要到永遠嗎？你掩面不顧我要到幾時呢？」

Also compare **Genesis 4:10** (the blood of Abel crying from the ground):

וַיֹּאמֶר מֶה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה:

Transliteration: *Vayyōmer: Meh ‘āsītā? Qōl demē āhīkā ṣō ‘āqīm ēlay min-hā’ādāmāh.*

Translation: "And He said, 'What have you done? The voice of your brother's blood is crying to Me from the ground.'"

翻譯：「耶和華說：『你做了什麼事呢？你兄弟的血有聲音從地裡向我哀告。』」

The term **δεσπότης** (*despotēs*, "Master/Sovereign Lord") rather than the more common κύριος (*kyrios*) is used here. Jamieson, Fausset & Brown note: "Implying that He has them and their foes and all His creatures as absolutely at His disposal, as a master has his slaves; hence, in 6:11, 'fellow servants' or 'fellow slaves' follows."

此處使用的是 **δεσπότης** (*despotēs*, 「主人/至高主」) 而非更常見的 κύριος (*kyrios*)。Jamieson, Fausset & Brown 指出：「暗示祂對他們、他們的仇敵和所有受造物有絕對的支配權，如主人對奴僕；因此6:11接著出現『同作僕人的(即同為奴僕)』。」

C. Talmudic Parallel / 塔木德平行經文

Babylonian Talmud, Sanhedrin 97a:

The Talmud records Rabbi Eliezer's teaching about the tribulations preceding the messianic age, including persecution of the righteous. The concept of righteous suffering being "stored up" before divine intervention parallels the idea that the martyrs must wait until their number is "fulfilled" (πληρώσονται, *plērōsontai*).

塔木德記載了拉比以利以謝關於彌賽亞時代之前苦難的教導，包括義人受逼迫。義人的苦難在神介入之前被「積存」的概念，與殉道者必須等到他們的數目「滿足」(πληρώσονται, *plērōsontai*)的思想相平行。

VI. THE SIXTH SEAL: COSMIC UPHEAVAL (6:12-17) / 第六印：宇宙劇變(6:12-17)

A. Primary Texts / 原文經文

Koine Greek (Textus Receptus, vv. 12–14):

Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ ἀνέμου μεγάλου σειομένη· καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

Transliteration: *Kai eidon hote ēnoixen tēn sphragida tēn hektēn, kai seismos megas egeneto, kai ho hēlios egeneto melas hōs sakkos trichinos, kai hē selēnē holē egeneto hōs haima, kai hoi asteres tou ouranou epesan eis tēn gēn, hōs sykē ballei tous olynthous autēs, hypo anemou megalou seiomenē; kai ho ouranos apechōristhē hōs biblion heilissomenon, kai pan oros kai nēsos ek tōn topōn autōn ekinēthēsan.*

Translation: "And I saw when He opened the sixth seal, and a great earthquake occurred, and the sun became black as sackcloth of hair, and the whole moon became as blood, and the stars of heaven fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind; and the heaven was separated as a scroll being rolled up, and every mountain and island were moved from their places."

翻譯：「揭開第六印的時候，我又看見地大震動，日頭變黑像毛布，滿月變紅像血，天上的星辰墜落於地，如同無花果樹被大風搖動落下未熟的果子一樣；天就挪移，好像書卷被捲起來；山嶺海島都被挪移離開本位。」

Syriac Peshitta (vv. 12–14):

၈၆၀။ နေ့စဉ် နေ့စဉ် နေ့စဉ် နေ့စဉ် နေ့စဉ် နေ့စဉ် နေ့စဉ် နေ့စဉ် နေ့စဉ် နေ့စဉ်
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Transliteration: *Wahzīt kaḡ ptaḡ ṭab ā d-eštā, w-nawdā rabbā hwā, w-šemšā ayk saqqā d-sa rā ukkāw hwā, w-sahrā kulleh hwā leh ayk d-mā. W-kawkbē d-šmayyā npalw al ar ā ayk tittā d-šādyā paqqū eyh men rūḥā ašintā mā d-mettezī ā. Wa-šmayyā etpreš wa-ayk ktābē etkrekw, w-kūl ṭūr w-kūl gāzartā men dūkāthūn ettezī w.*

Translation: "And I saw when the sixth seal was opened, and there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became like blood. And the stars of heaven fell upon the earth, as a fig tree casts its unripe figs from a strong wind when it is shaken. And the heaven was separated and like scrolls was rolled up, and every mountain and every island from their places were moved."

翻譯：「我看見第六印揭開的時候，有大地震發生，日頭變黑如毛布，整個月亮變得如同血。天上的星辰墜落地上，如無花果樹被大風搖動時落下未熟的果子。天就分開，如書卷被捲起來，所有的山和所有的海島都從原位被挪移。」

(vv. 15–17) Koine Greek:

Καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστάνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων, καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις· Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

Transliteration: *Kai hoi basileis tēs gēs kai hoi megistanes kai hoi chiliarchoi kai hoi plousioi kai hoi ischyroi kai pas doulos kai pas eleutheros ekrypsan heautous eis ta spēlaia kai eis tas petras tōn oreōn, kai legousin tois oresin kai tais petrais: Pesete eph' hēmas kai krypsate hēmas apo prosōpou tou kathēmenou epi tou thronou kai apo tēs orgēs tou arniou; hoti ēlthen hē hēmera hē megalē tēs orgēs autou, kai tis dynatai stathēnai?*

Translation: "And the kings of the earth and the great men and the commanders of thousands and the rich and the strong and every slave and every free man hid themselves in the caves and in the rocks of the mountains, and they say to the mountains and to the rocks: 'Fall on us and hide us from the face of the One sitting upon the throne and from the wrath of the Lamb; for the great day of His wrath has come, and who is able to stand?'"

翻譯：「地上的君王、臣宰、將軍、富戶、壯士和一切為奴的、自主的，都藏在山洞和巖石穴裡，向山和巖石說：『倒在我們身上吧！把我們藏起來，躲避坐寶座者的面目和羔羊的忿怒；因為他們忿怒的大日到了，誰能站得住呢？』」

Syriac Peshitta (vv. 15–17):

וְהַמְּלָכִים וְהַגְּדֹלִים וְהַיְּשָׁרִים וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים
 וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים
 וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים וְהַיְּחָדִים

Transliteration: *W-malkē d-ar‘ā w-rawrbānē w-rīšay alpē wa-‘attirē w-ḥaylawātā w-kūl ‘abdē
 wabnay ḥirē ʔaššīw napšhūn ba-m‘ārē wab-šū‘ē d-ṭūrē. W-āmrīn l-ṭūrē w-šū‘ē d-pelw ‘layn
 w-ʔaššaw lan men qdām appawhy d-emrā. Meṭṭūl d-etā yawmā rabbā d-rūgzhūn, ū-manū
 meškkah la-mqām.*

Translation: "And the kings of the earth and the great ones and the chiefs of thousands and the
 rich and the armies and every slave and sons of freedom hid themselves in the caves and in the
 rocks of the mountains. And they say to the mountains and rocks: 'Fall upon us and hide us
 from before the face of the Lamb.' Because the great day of their wrath has come, and who is
 able to stand?"

翻譯：「地上的君王、貴冑、千夫長、富人、軍隊、一切奴僕和自主之人，都把自己藏在山洞和山巖
 裡。他們向山和巖石說：『倒在我們身上，把我們藏起來，躲避羔羊的面。』因為他們忿怒的大日到
 了，誰能站得住呢？」

B. Exegetical Analysis / 釋經分析

The imagery of cosmic dissolution in the sixth seal represents the most concentrated collection
 of Old Testament prophetic language in the entire chapter. The language draws from at least
 five major prophetic passages simultaneously.

第六印中宇宙瓦解的意象代表了整章中舊約先知語言最集中的匯集。其語言同時引用了至少五
 段主要先知經文。

σεισμός μέγας (*seismos megas*, "great earthquake"): Spurgeon, preaching on the judgments of
 God, connects this to the shaking of all created things, noting that "the Lord shall arise to shake
 terribly the earth" (Isaiah 2:19, 21). He remarks: "When the Lord reveals His wrath, the entire
 framework of nature is shaken. Not merely the spiritual world but the material creation
 sympathizes with the indignation of its Maker."

σεισμός μέγας (*seismos megas*, 「大地震」): 司布真在論神的審判時，將此與一切受造物的震動
 相連，指出「耶和華興起使地大震動的時候」（以賽亞書2:19, 21）。他評論道：「當主顯明祂的忿怒
 時，整個自然的架構都被震動。不僅是屬靈世界，物質的創造也與其創造主的義憤同感。」

MacArthur observes concerning the seven categories of people in verse 15: "They list seven
 different categories of people — and John means all of them, everybody, from top to bottom.
 Kings, great men, rich men, commanders, strong people, every slave, every free man — that is
 totalitarian language that is designed to encompass all of humanity."

麥克阿瑟就第15節中的七類人觀察到：「他們列出七種不同類別的人——約翰的意思是所有人，每一個人，從上到下。君王、臣宰、富戶、將軍、壯士、每一個為奴的、每一個自主的——這是全面性的語言，旨在涵蓋全人類。」

The phrase ἡ ὀργὴ τοῦ ἀρνίου (*hē orgē tou arniou*, "the wrath of the Lamb") is one of the most paradoxical expressions in all of Scripture. Jamieson, Fausset & Brown comment: "How dreadful — a Lamb angry! Even the lost ones know it is the Lamb's wrath: wherefore they are without excuse." The Syriac renders this as ܐܦܦܗܝ ܕܥܡܪܐ (*appawhy d-emrā*, "the face of the Lamb"), emphasizing the terrifying nature of confronting the countenance of the One who was slain.

ἡ ὀργὴ τοῦ ἀρνίου (*hē orgē tou arniou*, 「羔羊的忿怒」) 是全本聖經中最矛盾的表達之一。Jamieson, Fausset & Brown 評論道：「何等可畏——羔羊發怒！即使失喪的人也知道這是羔羊的忿怒：因此他們無可推諉。」敘利亞文將此翻譯為 ܐܦܦܗܝ ܕܥܡܪܐ (*appawhy d-emrā*, 「羔羊的面」)，強調面對那曾被殺者之面容的恐怖本質。

C. Cross-References / 經文互參

Isaiah 34:4 (Hebrew MT):

וְנִמְקוּ כָּל־צָבָא הַשָּׁמַיִם וְנִגְלוּ כֹסֶפֶר הַשָּׁמַיִם וְכָל־צָבָאם יְבוֹל כְּבֹל עָלֶה מִגֶּפֶן וְכִנְבֹּלֶת מִתְאַנָּה:

Transliteration: *Venāmaqqu kol-ṣeḇā' haššamayim, venāgōllū kassēper haššamayim, veḵol-ṣeḇā'am yibbōl kinbōl 'āleh miggepen, ūkenōbelet mittē'enāh.*

Translation: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as a leaf falls from the vine, and as a falling fig from the fig tree."

翻譯：「天上的萬象都要消沒，天被捲起好像書卷；其上的萬象要殘敗，像葡萄樹的葉子殘敗，又像無花果樹的葉子殘敗一樣。」

LXX of Isaiah 34:4:

καὶ τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ ἐλιγήσεται ὁ οὐρανὸς ὡς βιβλίον, καὶ πάντα τὰ ἄστρα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου καὶ ὡς πίπτει φύλλα ἀπὸ συκῆς.

Transliteration: *Kai takēsontai pasai hai dynameis tōn ouranōn, kai heligēsetai ho ouranos hōs biblion, kai panta ta astra peseitai hōs phylla ex ampelou kai hōs piptei phylla apo sykēs.*

Translation: "And all the powers of the heavens shall melt, and the heaven shall be rolled up as a scroll, and all the stars shall fall as leaves from a vine and as leaves fall from a fig tree."

翻譯：「天上的萬象都要融化，天要捲起如書卷，眾星要墜落，如葡萄樹上落葉子，又如無花果樹落下葉子。」

Note the verbal connection: both Isaiah (LXX) and Revelation 6:14 use ὥς βιβλίον (*hōs biblion*, "as a scroll") and the fig tree imagery (συκῆ, *sykē*).

注意語言上的聯繫：以賽亞書（七十士譯本）和啟示錄6:14都使用 ὥς βιβλίον (*hōs biblion*, 「如書卷」) 和無花果樹的意象 (συκῆ, *sykē*)。

Joel 2:31 (Hebrew MT) [Joel 3:4 in Hebrew Bible]:

הַשֶּׁמֶשׁ יִהְיֶה לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם לִפְנֵי יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא:

Transliteration: *Haššemeš yēhāpēk leḥōšek vehayārēaḥ ledām, lipnē bō' yōm YHWH haggādōl vehannōrā'.*

Translation: "The sun shall be turned to darkness and the moon to blood, before the coming of the great and terrible day of the LORD."

翻譯：「日頭要變為黑暗，月亮要變為血，這都在耶和華大而可畏的日子未到以前。」

LXX of Joel 2:31 (Joel 3:4 LXX):

ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.

Transliteration: *Ho hēlios metastraphēsetai eis skotos kai hē selēnē eis haima, prin elthein hēmeran Kyriou tēn megalēn kai epiphanē.*

Translation: "The sun shall be turned into darkness and the moon into blood, before the great and manifest day of the Lord comes."

翻譯：「日頭要變為黑暗，月亮要變為血，這在主的大而明顯的日子未到以前。」

This same verse is quoted by the Apostle Peter in **Acts 2:20** (Koine Greek):

τοὔτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ

Transliteration: *Touto estin to eirēmenon dia tou prophētou Iōēl.*

Translation: "This is that which was spoken through the prophet Joel."

翻譯：「這正是先知約珥所說的。」

Hosea 10:8 (Hebrew MT):

וַאֲמָרוּ לְהָרִים כִּסּוּנוֹ וְלַגְּבָעוֹת נִפְלוּ עַל־ינוֹ:

This echoes the closing question of Revelation 6:17: **τίς δύναται σταθῆναι** (*tis dynatai stathēnai*, "who is able to stand?"). Jamieson, Fausset & Brown note: "The answer to this is given in Revelation 7:4; the 144,000 sealed of Israel shall be able to stand."

這呼應了啟示錄6:17的結尾問題：τίς δύναται σταθῆναι (*tis dynatai stathēnai*, 「誰能站得住呢？」)。Jamieson, Fausset & Brown 指出：「這個問題的答案在啟示錄7:4中給出；以色列中受印的十四萬四千人能站立得住。」

Also compare **Malachi 3:2 (Hebrew MT)**:

וְיָמִי מְכַלְכֵּל אֶת־יּוֹם בּוֹאוֹ וְיָמִי הָעֹמֵד בְּהִרְאוֹתָיו׃

Transliteration: *Ūmī meḵalkēl et-yōm bō'ō, ūmī hā'ōmēd behērā'ōtō.*

Translation: "And who can endure the day of His coming? And who can stand when He appears?"

翻譯：「祂來的日子，誰能當得起呢？祂顯現的時候，誰能立得住呢？」

D. The Seven Classes of People / 七類人

The seven categories listed in verse 15 represent the totality of human society, a literary device known as a merismus. MacArthur explains: "Seven is the number of completeness. And every category of society is represented. Nobody escapes. The social rank and the economic status and the political power of man is of absolutely no value when God begins to judge."

第15節中列出的七類人代表了人類社會的全部，這是一種稱為「合對法」(merismus)的文學手法。麥克阿瑟解釋道：「七是完全的數字。社會的每一階層都有代表。沒有人能逃脫。當神開始審判時，人的社會地位、經濟狀況和政治權力完全無用。」

Spurgeon, in his exposition of divine judgment, remarks: "It matters not how high a man may be; though a king upon his throne, or a captain over thousands; though rich and full of treasure, the day of the Lord's anger will bring him low. He who would not bow before the Lamb to worship shall tremble before the Lamb in terror."

司布真在論述神的審判時評論道：「一個人地位多高並不重要；即便是寶座上的王，或統管千人的將軍；即便是富有且財寶滿溢的人，主忿怒的日子都要使他降卑。不願在羔羊面前跪下敬拜的人，必在恐懼中在羔羊面前戰兢。」

E. Targum and Talmudic Connections / 他爾根與塔木德的關聯

Targum Jonathan on Isaiah 2:19:

The Targum on Isaiah 2:19–21 expands the concept of men fleeing into caves:

וַיֵּעָלוּן בְּמַעְרַת טְנָרְיָא וּבְנִקְיָי כִּיפְיָא מִן קֳדָם דְּחִלְתָּא ד'׃

Transliteration: *Veyē ʿālūn bim ʿarat ṭinnārayyā ūḥinqīqē kēpayyā min qōḏām deḥaltā da-YY.*

Translation: "And they shall enter into the caves of the rocks and into the clefts of the crags from before the terror of the LORD."

翻譯：「他們要進入巖石的洞穴和磐石的裂隙中，躲避耶和華的恐懼。」

Babylonian Talmud, Sanhedrin 98b:

רַבִּי יוֹחָנָן אָמַר: אִם רָאִיתָ דּוֹר שְׁפָרוֹת רַבּוֹת בָּאוֹת עָלָיו כְּנָהָר — חִכֵּה לוֹ

Transliteration: *Rabbī Yōḥānān āmar: Im rā'itā dōr šeṣṣārōt rabbōt bā'ot ʿālāyw kənāhār — ḥakkēh lō.*

Translation: "Rabbi Yochanan said: If you see a generation upon which many troubles come like a river — expect him [the Messiah]."

翻譯：「拉比約哈南說：如果你看見一個世代上有許多災難如河流般湧來——就等候他（彌賽亞）。」

This Talmudic principle establishes the rabbinic expectation that unprecedented tribulation serves as the precursor to messianic redemption — the very pattern presented in Revelation 6, where the seal judgments precede Christ's full manifestation.

這一塔木德原則確立了拉比對空前災難作為彌賽亞救贖前兆的期望——這正是啟示錄第六章所呈現的模式，印的審判先於基督的完全顯現。

VII. THEOLOGICAL SYNTHESIS / 神學綜合

A. The Sovereignty of the Lamb / 羔羊的主權

The entire chapter is predicated upon one foundational truth: it is the **Lamb** who opens each seal. Every judgment proceeds from His authority. MacArthur emphasizes: "The Lamb is in charge. He is the executor of divine wrath. He is not a victim, He is the Victor. He opens every single seal. Nothing happens apart from His sovereign purpose."

整章建立在一個基本真理之上：是羔羊揭開每一印。每個審判都出自祂的權柄。麥克阿瑟強調：「羔羊掌權。祂是神聖忿怒的執行者。祂不是受害者，祂是得勝者。祂揭開每一印。沒有任何事發生在祂至高旨意之外。」

Jamieson, Fausset & Brown similarly observe: "The opening of the seals simultaneously by the Lamb implies His Lordship over the course of the world's destiny and the revelation of His purposes."

Jamieson, Fausset & Brown 同樣觀察到：「羔羊同時揭開諸印，暗示祂對世界命運進程的主權以及祂旨意的啟示。」

B. The Connection to Matthew 24 / 與馬太福音第二十四章的關聯

The progression of the seals closely parallels the Olivet Discourse of Jesus in Matthew 24 (Koine Greek):

諸印的進程與耶穌在馬太福音24章的橄欖山講論密切平行：

Seal / 印	Revelation 6 / 啟示錄6	Matthew 24 / 馬太福音24
1st / 第一	False peace/conquest 假和平/征服	False Christs (v.5) 假基督
2nd / 第二	War 戰爭	Wars/rumors of wars (v.6) 打仗和打仗的風聲
3rd / 第三	Famine 飢荒	Famines (v.7) 飢荒
4th / 第四	Death 死亡	Pestilences (v.7) 瘟疫
5th / 第五	Martyrdom 殉道	Persecution/killing (vv.9–10) 逼迫/被殺
6th / 第六	Cosmic signs 宇宙異象	Sun/moon/stars darkened (v.29) 日月星變暗

C. The Mishnaic Framework of Pre-Messianic Tribulation / 密西拿中彌賽亞前苦難的框架

Mishnah Sotah 9:15 (complete relevant section):

בַּעֲקֻבוֹת מְשִׁיחָא חֲצָפָא יִסְגָּא, וְיִזְקֵר יֵאמִיר, הֲגֹפֶן תִּתֵּן פְּרִיָּה וְהֵיזֵן בְּיִזְקֵר, וְהַמְלָכוֹת תִּתְּקֶפֶר לְמִינוֹת, וְאִין תּוֹכְחָה... בֵּית
וְעַד יְהִי לְזִנוּת, וְהַגְלִיל יִחְרַב, וְהַגְבֹּלן יִשּׁוּם, וְאַנְשֵׁי הַגְּבוּל יִסּוּבּוּ מֵעִיר לְעִיר וְלֹא יִחוּנְנוּ... וְעַל מִי יֵשׁ לָנוּ לְהִשְׁעֵן —
עַל אֲבִינוּ שְׁבַשְׁמִים.

Transliteration: *Be'iqvōt Mešīḥā ḥuṣpā yisgē', veyōqer ya'āmīr, hageppen tittēn piryāh vehayayin beyōqer, vehammalkūt tēhāpēk leminūt, ve'ēn tōkēḥāh... Bēt va'ad yihyeh liznūt, vehagGālīl yehēraḇ, vehagGablān yiššōm, ve'anšē haggbūl yesōḇeḇū mē'īr le'īr velō' yehōnnānū... Ve'al mī yēš lānū lehiššā'ēn — 'al Āḇīnū šebbaššāmāyim.*

Translation: "In the footsteps of the Messiah, insolence will increase and the cost of living will rise greatly; the vine will yield its fruit but wine will be expensive; the government will turn to heresy, and there will be no reproof... The meeting house will be used for immorality, the Galilee will be destroyed, the Gablan will be desolate, the people of the border will wander from city to city and none will show them compassion... And upon whom do we have to rely? Upon our Father who is in heaven."

翻譯：「在彌賽亞腳步臨近之時，無恥之事將增多，物價將大漲；葡萄樹雖結果子，酒卻極其昂貴；政權將轉向異端，且無人責備……會堂將淪為淫亂之所，加利利將被毀壞，加巴蘭將荒涼，邊境之民將從城流浪到城而無人憐憫……我們能依靠誰呢？只能依靠我們在天上的父。」

This remarkable passage from the Mishnah (compiled c. 200 CE but recording earlier oral traditions) describes conditions strikingly similar to the seal judgments: economic distress (3rd seal), moral collapse, governmental corruption, and widespread displacement. The final statement — "upon whom do we have to rely? Upon our Father who is in heaven" — provides the same answer as Revelation 7, where God's sealed servants are preserved through tribulation.

這段引自密西拿的卓越段落（約公元200年編纂，但記錄了更早的口傳傳統）描述了與印之審判驚人相似的狀況：經濟困境（第三印）、道德崩壞、政府腐敗和廣泛的流離失所。最後的陳述——「我們能依靠誰呢？只能依靠我們在天上的父」——提供了與啟示錄第七章相同的答案，在那裡神的受印僕人被保守度過大災難。

VIII. COMMENTARY SYNTHESIS FROM SPURGEON, MACARTHUR, AND JAMIESON / 司布真、麥克阿瑟與傑米森的注釋綜合

Spurgeon's Perspective / 司布真的觀點

Spurgeon, while not writing a systematic commentary on Revelation, frequently referenced the imagery of chapter 6 in his sermons on divine judgment and the return of Christ. His key contributions to understanding this chapter include:

司布真雖未撰寫啟示錄的系統性注釋，但在其論神的審判和基督再來的講道中頻繁引用第六章的意象。他對理解本章的主要貢獻包括：

On the wrath of God: "There is no attribute of God which is more dreadful to sinners than His wrath. And yet there is no attribute which He displays more certainly in the day of judgment. 'Who is able to stand?' — this question shall ring throughout eternity for those who have not fled to Christ."

論神的忿怒：「對罪人來說，沒有任何神的屬性比祂的忿怒更可畏。然而在審判之日，沒有任何屬性祂更確定地彰顯。『誰能站得住呢？』——這個問題將在永恆中迴響，為那些不曾逃到基督面前的人。」

On the martyrs: "The souls under the altar are patient yet urgent. They do not take vengeance into their own hands, but they cry to the sovereign God. Let every suffering saint learn from them: commit your cause to God; He will avenge in His own time."

論殉道者：「祭壇下的靈魂既忍耐又急切。他們不親自報仇，卻向至高的神呼求。讓每一位受苦的聖徒從他們學習：將你的案件交託給神；祂必在祂自己的時候伸冤。」

MacArthur's Perspective / 麥克阿瑟的觀點

MacArthur holds firmly to a futurist-premillennial interpretation. He identifies the seals as occurring during the first half of the seven-year tribulation period, intensifying as they progress. His distinctive contribution is the emphasis on the **divine passives** (ἐδόθη, *edothē*, "was given") throughout the chapter, demonstrating that every judgment is sovereignly granted by God:

麥克阿瑟堅定持守未來主義-前千禧年的解釋。他將諸印定位在七年大災難的前半期，隨著進展而加劇。他獨特的貢獻在於強調整章中的神聖被動語態 (ἐδόθη, *edothē*, 「被賜予」)，表明每個審判都是神主權性地准許的：

"Notice the passive voice: 'was given.' This is the divine passive. God is the one giving. God gives the rider on the white horse a crown. God gives the rider on the red horse power to take peace. God gives the black horse authority over food supply. God gives Death and Hades authority over the fourth of the earth. God is in absolute control."

「注意被動語態：『被賜予。』這是神聖被動語態。神是賜予者。神賜給白馬騎士冠冕。神賜給紅馬騎士奪去太平的權柄。神賜給黑馬掌管食物供應的權柄。神賜給死亡和陰間管轄地上四分之一的權柄。神在絕對的掌控中。」

Jamieson, Fausset & Brown's Perspective / 傑米森、福塞特與布朗的觀點

The 1871 commentary takes a historicist-prophetic approach while carefully noting alternative interpretations. Their key observations include:

1871年的注釋採取歷史主義-預言性的方法，同時仔細記錄替代解釋。他們的主要觀察包括：

On the structure: "The seals, trumpets, and vials are three different series of divine providences, that is, the seals represent the beginnings of judgment in the way of providential chastisements, the trumpets present more direct supernatural agency, and the vials the final plagues."

論結構：「印、號筒和碗是三個不同系列的神聖護理，即印代表以護理性管教方式開始的審判，號筒呈現更直接的超自然作為，碗是最終的災禍。」

On the sixth seal specifically: "This sixth seal refers to political and social revolutions and not yet to the personal coming of Christ which shall subsequently follow... The earthquake symbolizes the overthrow of the world's established order... Yet the imagery ultimately points to literal cosmic dissolution at the end of the age."

特別論第六印：「第六印指的是政治和社會革命，尚非基督的親自降臨——那將隨後跟隨……地震象徵世界既定秩序的顛覆……然而這些意象最終指向世代末了的字面宇宙瓦解。」

IX. CONCLUSION / 結論

Revelation 6 presents a devastating panorama of divine judgment executed through the Lamb's sovereign authority. The chapter is richly intertextual, weaving together prophetic threads from Zechariah's horsemen, Ezekiel's four judgments, Joel's cosmic signs, Isaiah's day of the Lord, and Hosea's cry for the mountains to fall. The Talmudic and Mishnaic traditions regarding the pre-messianic tribulation (*chevlei Mashiach*, חֲבֵלֵי מָשִׁיחַ, "birth pangs of the Messiah") provide a remarkable Jewish parallel to the progressive intensification of judgment depicted in the seals.

啟示錄第六章呈現了通過羔羊主權執行的毀滅性審判全景。本章是豐富的互文性文本，將撒迦利亞的騎士、以西結的四重審判、約珥的宇宙異象、以賽亞的耶和華之日和何西阿呼求山倒下來的先知線索編織在一起。塔木德和密西拿關於彌賽亞前苦難 (*chevlei Mashiach*, חֲבֵלֵי מָשִׁיחַ, 「彌賽亞的產難」) 的傳統，為印中逐步加劇的審判提供了顯著的猶太平行。

The chapter closes with the unanswered question: τίς δύναται σταθῆναι; — "Who is able to stand?" The answer is not given until chapter 7, where the sealed 144,000 of Israel and the great multitude washed in the blood of the Lamb stand triumphant. Thus the chapter serves both as a warning to the impenitent and as a comfort to the faithful: the Lamb who judges is the same Lamb who redeems.

本章以一個未答的問題作結：τίς δύναται σταθῆναι; ——「誰能站得住呢？」答案直到第七章才給出，在那裡以色列中受印的十四萬四千人 and 用羔羊之血洗淨的大群人得勝站立。因此，本章既是對不悔改者的警告，也是對信徒的安慰：審判的羔羊就是救贖的羔羊。

As Paul declares in **Romans 8:1** (Koine Greek):

正如保羅在羅馬書8:1中宣告：

Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.

Transliteration: *Ouden ara nyn katakrima tois en Christō Iēsou.*

Translation / 翻譯: "There is therefore now no condemnation for those who are in Christ Jesus." / 「如今那些在基督耶穌裡的，就不定罪了。」

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